SWORD and Buckler,

OR,

SERVING-MANS DEFENCE.

By WILLIAM BAS.

——Agimusq; hæc prælia verbis.

AT LONDON
Imprinted for *M. L.* and are to be sold at his shop in S. Dunstons Churchyard.
1602.

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and Buckler,

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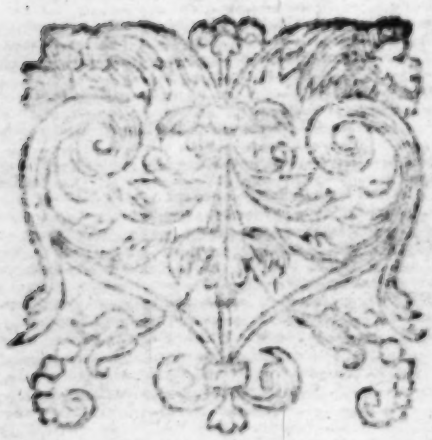
George Peele.



BODLEIANA BIBLIOTHECA

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in S. Dunstans Churchyard.

1602.

TO THE HONEST AND FAITHFVL BROTHERhood of True-hearts, all the old and *young Seruing-men of England; health and happines.*

I That in seruice yet haue neuer knowne
More then might well content my humbled hart:
(I thanke the God of heauens mightie Throne,
My masters fauour, and mine owne desart)
Yet am for you the Champion of good will,
Because I feelingly conceiue your ill.

To taxe their minds to whom we doe belong,
I neither purpose nor desier much:
The publike multitude that do's vs wrong,
And none but them my vaine must chiefly touch,
In whose rude thoughts my youth is grieu'd to see,
That Seruing-men so slightly reckon'd bee.

The Epistle.

Long stood we mute, and heard our selues defam'd
In euery moodie iest, and idle braul:
But now our prize is seriously proclaim'd,
And I become the chalenger for all:
My stage is peace, my combat is a word,
My Muse my buckler, and my pen my sword.

Who treads my stage is chaleng'd, yet not tride:
Who tries my combat fights, yet feeles no weapon:
Who sees my buckler 's dar'd, but not defide:
Who touch my sword is hit, but neuer beaten:
For peace tries no man, words can make no fight,
Muses doe but inuent, and pens but write.

Now if my actions prosper, you shall see
Your titles grac'd with greater estimation:
Or at the least we shall no longer bee
Depriued of deserued reputation.
But if my first attempts haue no preuailing,
I will supplie them still in neuer failing
To be your faithfull brother,

Will. Bas.

To The Reader.

Reade if you will: And if you will not chuſe,
My booke (Sir) ſhall be read though you refuſe:
But if you doe, I pray commend my wit:
For by my faith 't is firſt that ere I writ.
Who reades and not commends, it is a rule
To hold him very wiſe, or very foole.

But whoſoere commends, and doth not reede,
What ere the other is, he's a foole indeede:
But who doth neither reade nor yet commend,
God ſpeed him well, his labour's at an end.
But reade, or praiſe, or not, or how it pas,
I reſt your honeſt, careleſſe friend,
Will. Bas.

SWORD AND BVCKLER,

OR,

SERVING-MANS DEFENCE.

A Man that's neither borne to wealth nor place,
But to the meere despite of Fortunes brow,
Though peraduenture well endew'd with grace,
Of stature, forme, and other gifts enow,
Submits himselfe vnto a seruile yoke,
And is content to weare a liuery cloke.

Whether

2

Whether it be by hard conſtraint of need,
Or loue to be made perfect in good faſhion,
Or by the meanes of ſome vnlawfull deed,
That might depriue an ancient reputation:
Who-euer to this courſe himſelfe doth giue,
Is call'd a *Seruing-man*. And thus doth liue.

3

Continually at hand, to ſee, to heare
His Lords, his Maſters, Ladies, Miſtris will,
T'attempt with dutie, readines and feare,
What they commaund, his ſeruice to fulfill:
And yet not as he would, but as he ſhall,
To grudge at nothing, to accept of all.

4

To act with truth and ſeruiceable skill,
The tasks or offices impoſde on him,
To be obſeruant and induſtrious ſtill,
Well manner'd, and diſpoſde to goe as trim,
As wages, gifts, or proper ſtate affords,
Actiue in deedes, and curteous in words.

Hauing

5

Hauing a head well wonted to abide
To goe without his ſhelter, cold and bare,
Hauing a heart well hammerd, ſtrongly tride
On Chances Anuiles, fornaces of care,
A good capacitie to vnderſtand,
A legging foote, a well-embracing hand.

6

This man of all things muſt abandon pride,
Chieflie in geſtures, and in acts exteriour:
For greater ſtates can by no meanes abide
Ambition in a perſon ſo inferiour:
Yet in his priuate thoughts no whit diſmiſt
To prize his reputation as he liſt.

7

Though if he be himſelfe of gentle blood,
Or of his nature loftily diſpoſde:
Yet neuer let him brag himſelfe ſo good,
But rather hold ſuch matters vndiſcloſde,
And keepe his ſtate and cariage in one faſhion,
Gracing himſelfe with inward eſtimation.

8

For if we doe insult in tearmes or show
Aboue our callings, then we seeme to swarue:
But if we humble our affections low,
We must needs gaine the loue of them we serue:
Which to our merits if they list not pay,
Then we are men of more respect then they.

9

But in these Times (alas poore Seruing-men)
How cheape a credit are we growne into:
With what enforcing taxes now and then
This enuious world doth our estates pursue:
How poore alas we are ordain'd to be,
How ill regarded in our pouertie:

10

What dutie, what obedience daily now
Our hard commanders looke for at our hands:
And yet how deadly cold their bounties grow,
And how vnconstant all their fauours stands,
How much we hazard, for how little gaine,
How fraile our state, how meane our entertaine:

How

11

How ſubiect are we to the checking front,
For euery ſmall and trifled ouerſight?
Compeld to ſhift, predeſtinate to want,
Surfet with wrong, yet dare demaund no right:
Organs of profit, vpon imputation,
Outcaſts of loſſe, on euery ſmall occaſion.

12

Our Lords they charge, our Ladies they command,
And who but vs? And for a thing not done,
Our Lords and Ladies anger out of hand,
Muſt turne vs walking in the Summers Sunne,
While thoſe things that are done muſt alwaies lye,
As obiects to a nice exceptious eye.

13

In common-wealth or buſ'neſſes of ſtate,
If Lord or Maſter exerciſde hath bin,
Who but his ſeruant thereupon muſt waite,
What accidents ſoeuer fall therein,
And be induſtrious in all meanes he can:
For why he weares his badge, and is his man.

14

And in contempt of any aduerſarie,
Or mortall triall of the life or land;
How oftentimes the maſter might miſcarie,
Vnleſſe he be attended and well mand
With ſeruing reſolutes, that at a word
Will rather loſe their liues, than leaue their Lord.

15

But what ſhould I care to recount or no
Partiquerly euery thing we doe?
Ye Lords and Maſters cannot chuſe but know,
That whatſoeuer thing belongs to you,
That danger, trouble, paines, attention asks,
We are your ſeruants, and it is our tasks.

16

Your ſlight regard and recompence of this,
So duplifies the bondage of our ſtate,
That oftentimes ſolicited amis
By extreame want: and ouerrul'd by fate,
Thereby it comes to paſſe that now and then
Many miſchances hap to Seruing-men.

17

The countrie then that with her purblind eyes
Beholds theſe things in lothſome ignorance,
Catch at report, and piece it out with lyes,
Raſh cenſures, and defaming circumſtance,
Affirming what they would haue oft denide,
If in ſuch caſe they might be roughly tride.

18

But ſee how hatefull is but lately growne
This fatall title of a Seruing-man,
That euery dunghill clowne and euery Drone,
Nor wiſe in nature nor condition,
Spares not to vilefie our name and place,
In Dunſicall reproch, and blockiſh phraſe.

19

A morkin-gnoffe that in his Chimney nooke
Sits carping how t'aduance his ſhapeleſſe brood,
And in their ſeuerall properties doth looke,
To ſee whats beſt to bring them all to good:
One points he out a Smith, and one a Baker,
A third a Piper, fourth a Coller-maker.

20

If one more natiue gentle then the reſt,
To be a Seruing-man doth now demaund,
Vp ſtarts his ſire as bedlim or poſſeſt,
And asks his ſonne and if he will be hangd,
Shalt be a hangman villaine firſt (quoth he)
Amen (ſay I) ſo he be none for me,

21

The pearking Citizen, and minſing Dame
Of any paltrie beggerd Market towne,
Through rotten teeth will giggle out the ſame,
Though not in ſo harſh manner as the clowne:
I haue but two ſonnes, but if I had ten,
The worſt of them ſhould be no Scruing-men.

22

Thus is our ſeruile innocence expoſde,
To the reprochfull cenſures of all ſorts,
To whom our liues were iuſtly ne,r diſclode,
But by vncertaine larums, falſe reports,
Whereof, men apt to iudge (be't truth or no)
Doe raſhly ſpeake, before they rightly know.

Who

23

Who let's vs now to finde our owne defence,
Againſt all ſuch encounters offer'd thus:
Who is ſo void of loue, or bare of ſence,
To thinke it any miſdemeaſne in vs,
If we to right our ſelues doe fall againe
Into our ancient Sword and Buckler vaine.

24

Yet will we not an Inſurrection make
Againſt our owne ſuperiour Lords and Maſters,
With whoſe kinde loue we may more order take
By dutie, then by trying out with waſters,
Though in this caſe who need to feare our might,
For we meane nothing but a ſpeaking fight.

25

But you the nice-tongu'd huſwifes of our time,
That ſeldome ceaſe to execrate our calling,
We doe eſteeme it now an odious crime,
With your licentious mouthes to ſtand a brauling:
Our Sword and Buckler's out, our ſtomack's come,
We will not hurt you much, but hit you home.

Yet

26

Yet doe we not replie to only you,
Or those that you instruct, but euery man
That giues vs more discurtesie then due:
The Merchant, or the Machiuilian,
The Yeoman, Tradesman, Clowne or any one,
What ere he be we turne our backs to none.

27

You Gentles all that through your worthines,
Your birth, your place, your wealth or other cause,
Deserue to entertaine and to possesse
These Seruing-men the subiects of your lawes,
Be moued not with wrath and spleenish speaches,
When in their right your poore inferiour speakes.

28

When you command, remember't is but speech
To bid a thing be acted to your minde,
Th'obedient man that shall performe the which,
In doing it, shall greater labour finde:
Yet where a seruants diligence may please,
He may doe all his acts with greater ease.

29

You giue him food and wages: That's moſt true,
And other matters to ſuſtaine his liuing:
Why, els he is not bound to follow you:
Ill ſeruice that is worth no more then giuing.
Who Rent's your lands is ſure to pay to you,
And if y'haue ſeruants, you muſt pay them too.

30

Alas, if muſt your great affaires be done,
Know that faire means encreaſe your ſeruants vigour:
Hearts by vnpleaſing checks are neuer won,
And willingnes is not enlarg'd by rigour,
When good reſpect may cheriſh ſeruile harts,
And helpe t'augment the number of deſarts.

31

If with reuiling, and diſdainfull ſcorne
You vrge vs with the baſenes of our kinde,
Pray who was *Adams* man when *Cain* was borne?
Or in what ſcripture doe we reade or finde,
That euer God created *Adams* two,
Or we proceeded of worſe ſtocke then you?

32

For though that like a brood of ſtarres diuine
You thus maintaine your glorie without date,
And we more like a heard of *Circes* ſwine,
Are chang'd into a baſer forme of ſtate,
Antiquitie yet ſaies, that you you and wee,
Like Ants of *AEacus* came all of a tree.

33

But mightie God, the more to glorifie
His pow'rfull hand, by manifold creation
Hath ſince aduiſde himſelfe to multiplie
The kindred of our mortall generation,
That this great ſixe daies labour of his hand
Might not vnſtor'd, or long vnpeopl'd ſtand.

34

And we like wretches, careleſly oreſeene
Neglecting all continuance of our good,
Of our owne birth haue immemorius beene,
And quite forgot the Nephewes of our blood,
And of neere kin are growne meere ſtrãgers rather,
Almoſt forgetting we had all one father.

The

35

The Times then fild with Auarice and ſtrife,
Th'vnequalnes of ſtates did happen thus:
Fell out to ſome a large delightfull life,
To otherſome the like as fals to vs.
Thereafter as in worldly ſcraping thrift,
Each craftie mortall for himſelfe could ſhift.

36

Thoſe that in ſcorne of diſcentious ſtriuing,
Or b'ing too weake, could not themſelues enrich,
Submitted were by force (in ſeruile liuing)
To them that by their pow'r had gain'd ſo much.
Thus ſcambl'd al the world: ſome gain'd, ſome loſt,
And who got leaſt ſeru'd him that gained moſt.

37

Yeelding themſelues by a deuout ſubmiſſion,
To thoſe that were ordain'd to high degree,
Well ſeaſ'ning with an humble diſpoſition
Their little pow'r, and ſmall abilitie,
To doe all reu'rent ſeruice. Thus began
Th'eſtate and title of a Seruing-man.

38

And ſince that time the kindreds b'ing all one,
Are now encreaſ'd into two kindreds more:
The great are Nephewes to the great alone,
And all the poore are Coſins to the poore.
The Seruing-men ſtand in a ſtate betweene,
As brothers all, but very little kin.

39

Thus it appeares that mongſt the meaner ſort,
Thoſe that come neereſt to the gentle kinde,
Either in labour to get good report,
Or els in nature, curteſie or minde,
Digreſſing from the rudenes of their blood,
Become partakers in this brotherhood.

40

And ſure me thinks, although vnequall lot
Hath ill diſtributed all worldly goods,
That all alliance ſingle is forgot,
And we diſperſ'd into ſo many bloods,
Yet that we were all one, and ſhall agen,
Appeares in the good minds of Seruing-men.

For

41

For though the great by learning and by might
Gaine all the honour as they doe the lands,
And though the poorer ſort loſe all their right
Of noblenes, for want of pow'rfull hands:
Yet while the band of Seruing-men encreaſe,
The gentrie of the poore ſhall neuer ceaſe.

42

O then be pleaſ'd to caſt away diſdaine,
Exile iniuſtice, and deteſt all ire:
Let faire reſpect in your conditions raigne,
And bountie curbe all orderleſſe deſire,
That as you profit by your ſeruants labour,
So he may be encourag'd by your fauour.

43

We grudge you not vpon a iuſt occaſion,
To vſe your rigour in diſcretion on vs,
When proofe or triall or examination
Shall truly burthen ſome miſdeed vpon vs:
Herein we reſt the patients of your lawes,
So that your med'cines not exceed the cauſe.

44

Yet if ſometimes we doe tranſgreſſe in acts,
Either concerning you or other things,
This is no proofe that we are paltrie Iacks,
As the rude wind-pipe of the countrie ſings.
All fleſh will faile: and grace will helpe to mend,
And often they finde fault that moſt offend.

45

Thus ſpeake I to the barbrous multitude,
That euery rotten hamlet's fild withall:
Or to the viprous foes of ſeruitude,
The preſciſe flirts of eu'ry tradeſ-mans ſtall,
Whoſe buſie tongues and lothing maw defiles
Our honeſt ſort with vomited reuiles.

46

O ſee (ſaies one) how fine yon yonker goes,
As bad for pride as Lucifer, or worſe,
I a right Seruing-creature weares gay clothes,
But little Chinke (I warrant you) in's purſe.
This is a thing I will not much denie,
But ſometimes the iudicious Cox-combs lie.

47

If he goe handſome, then you ſay he's proud,
I hope ther's no neceſſitie in that;
Beſides if t'were a matter to be vow'd,
Or anſwerd by long proofe (as ſure 'tis not)
I only could compell you to confes
Your iudgments falſe by many inſtances.

48

And if his veſtiments be fine and gay,
Belike that argu's that he ha's no pence,
But ſeeing him now ſo braue: what will you ſay?
If he goe brauer farre a twel'month hence;
Then you wil eate your vomit vp againe,
And ſay 'tis Crownes that doe him thus maintaine.

49

But what ſhould make the gallant laſſes ſay
That eu'ry Seruing-man doth loue a whore,
But that ſometimes when the good man's away
She ha's ſome proofe, which makes her ſay the more?
This was a rule with ſome in auncient time,
And now impoſed as a gen'rall crime.

For

50

For too much tippling we are chaleng'd too,
Which as I'le abſolutely not confes,
So I could wiſh (to pleaſe both God and you)
We had the grace and power to vſe it les;
Yet (which is no excuſe) I dare to ſay,
We are not all that doe offend that way.

51

In this foule vice you all ſometimes tranſgreſſe,
Clarke, lay-man, yeoman, tradeſ-man, clowne, and all:
And many gentlemen loue Dronkenneſſe,
And vſe it to their great diſgrace aud fall;
And therefore 'tis abſurditie to thinke
That none but we doe vſe immoderat drinke.

52

I graunt it is a vice that at this day,
Diſgraceth much the rare ſufficiencie
Of many a Seruing-man inclin'd that way,
Through great abundance of his curteſie:
For to no other end that I can ſee
Is this exceſſe of drinking ſaid to be.

Though

53

Though ſome for meere loue of the very pot,
In this exceſſe are very vicious growne;
And whether ſuch be Seruing-men, or not,
I wiſh them finde excuſes of their owne:
For what ſo ere he be that's ſo poſſeſt,
I doe his actions and himſelfe deteſt.

54

But as I ſaid, it is not we alone
From whom proceed ſuch ſtore of ſwilling mates;
A cunning ſpie would now and then finde one,
And twentie dronkards amongſt other ſtates:
Then hit not one peculiarly i'th' teeth,
With that that all men are infected with.

55

Beſides, you charge vs much with idlenes,
And chiefly thoſe that haue ſuperiour roomes
In ſeruice: But to meaner offices,
As Bailiffes, Caters, Vndercooks and Groomes,
You doe impute more labour and leſſe ſloth,
Here err's againe your iudgement in the troth.

56

No Seruing-man that euer waited well
In's Maſters chamber, or in other place,
But will be ſworne with me his toyles excell
The daily labours of th'inferiour race:
But that the name, authoritie, and gaines
Of place or office eaſeth well the paines.

57

A Gentleman in Countrie rides or walks
From place to place, as his occaſions bind him,
One of his men carries a caſt of Hawks,
The other ha's a clokebag tide behind him:
The Faulkners work paſſeth the others double,
But that the credit do's abate the trouble.

58

Thus vnderſtand our labour is all great,
Eu'n as our charge and offices be many:
If through condition, leaſure, or reſpect,
There ſeeme a ſingle libertie in any,
Iudge him not idle, leſt your thoughts be loſt,
For ſome ſeeme ſlothfull when they labour moſt.

Like

59

Like as a man that round about his head,
In a ſtrong garter, or a twiſted lace,
Windeth a plummet or a ball of lead;
Sometimes it goes but ſlow, ſometimes apace,
When it goes faſteſt, 'tis not ſeene a whit,
But then takes he moſt paines in winding it.

60

Sometimes our changed faſhions trouble you,
Things that amongſt our ſelues are nothing ſtrange:
And it may be a thing your ſelues would doe,
If you were not too miſerly to change,
Or els too bank'rupt: but we ſeldome finde
That veſture alters any whit the minde.

61

And with a hundred rude compariſons,
Iniurious cenſures, and defaming mocks,
You needleſly vbbray our haire: for once
Receiue this ſlight defendant of our locks,
A man may catch a cold with going bare,
And he that weares not hat, allow him haire.

62

For curteous ſpeech and congeyes of delight,
Which your groſſe ioynts were neuer taught to doe,
If oftentimes we vſe them in your ſight,
We ſhall be cenſur'd and be laught at too:
But when you come where others haue to doe,
Our betters will beſeeme to laugh at you.

63

This ſpeake I not vnto the countrie clownes,
For their ſimplicitie will ſeldome do't:
But to the mongrill gentles of good townes,
That mock the motions of anothers foot,
And yet make halting bowes to them they meete,
And drop ill fauour'd curt'ſies in the ſtreete.

64

If I ſhould touch particularly all,
Wherein the moodie ſpleene of captious Time
Doth taxe our functions: I ſhould then enthrall
My moued ſpirit in perpetuall rime,
A gentle vaine that euery careles ſight
Peruſeth much: but nothing mended by't.

65

I will not all my daies in combat ſpend,
So much I honour Charitie and peace:
And what is paſt, I did it to defend,
Yet am the firſt that do's the quarrell ceaſe,
Eu'n as I was the lateſt that began,
And yet I am a Sword and Buckler man.

66

Poore Seruing-man ordain'd to leade his daies,
Not as himſelfe, but as another liſt,
Whoſe hoped wealth depends vpon delaies,
Whoſe priuiledges vpon doubts conſiſt,
Whoſe pleaſures ſtill ore-caſt with ſorrowes ſpight,
As ſwarſie vapours doe a twinkling night.

67

Whoſe ſleepes are like a warrants force cut ſhort,
By vertue of a new Commiſſions might:
Or like the bliſſe of ſome affected ſport,
Vntimely ended by approch of night:
And like a tertian feuer is his ioy,
That ha's an ill fit eu'ry ſecond day.

68

His libertie is in an howers while,
Both done and vndone like *Penelop's* web;
His fortunes like an Æthiopian Nile,
That ha's a months flow for a twel-months ebbe.
His zealous actions like *AEneas* pietie,
Craſ'd by the hate of euery enuious Deitie.

69

His labours like a *Syſiphus* his wait,
Continually beginning where they ſtay;
His Recompence like *Tantalus* his bait,
That do's but kis his mouth and vade away;
His gaines like winters hoarie haileſtones felt
Betweene the hands doe in the handling melt.

70

Now to be ſhort: All that I wiſh is this,
That all you great, to whom theſe men repaire,
Reſpect your ſeruant, as your ſeruant is
The inſtrument of euery great affaire,
The neceſſarie vicar of your good,
The next in manners to your gentle blood.

That

71

That you with loue their duties would regard,
With gentlenes allow them all their rights;
Reſpect their paines with bountie and reward;
Conſider mildly of their ouerſights:
For where the maſter's milde, the ſeruant's merrie:
But where the maſter's wilde, the ſeruant's wearie.

72

Vnto the world I wiſh more skill in iudging,
More temp'rance in deriding and declaring,
More charitable honeſtie in grudging,
And more contented humour of forbearing,
Of any thing ſhe nicely can eſpie
In Seruing-men with her vnlearned eye.

73

I that haue ſerued but a little while,
And that for want of more encreaſe in age,
Scarſe hauing yet attain'd an elder ſtile,
Liue in the place and manner of a Page:
Yet in meere hope and loue of what I ſhall,
I haue begun this combat for them all.

Excep-

74

Excepting yet two ſorts of men that ſerue,
In whoſe behalfe I neither fight nor write:
1. Thoſe that through baſenes of condition ſwarue
Into all odious luxure and delight.
2. Thoſe that in place of Seruing-men doe ſtand,
Yet ſcorne the title of a Seruing-man.

57

For the good fellowes and true-hearts am I,
The reſt I lothe, as they our name doe ſcorne,
And I will ſtoutly ſtand to't till I dye,
Or till my Buckler rot, and Sword be worne:
For good condition, manhood, wit, and Art,
The Seruing-man to no eſtate comes ſhort.

FINIS.